



# INDIAN RECORD

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## Indian Hostel At Whitehorse

WHITEHORSE, Yukon (CCC) — The lay apostles of the Madonna House Apostolate from Combermere, Ont., will blaze a new missionary trail into the far north for the second time in six years when they open on September 15 a large residential hostel here for Catholic Indian students.

To be known as Our Lady of Whitehorse, the new hostel is a further implementation of the mandate given to Madonna House in 1954 by Most Rev. J. L. Coudert, O.M.I., Vicar Apostolic of Whitehorse, when Maryhouse was founded here to assist the Oblate missionaries in their work with the Indians.

Built by the Canadian government at a cost of more than \$500,000, Our Lady of Whitehorse hostel will accommodate 100 students, in grades 7 to 12. Rev. Eugene Cullinane, a Madonna House priest, has been named principal. Ten Madonna House staff workers joined him to prepare for the opening of the building and the first intake of students on the Feast of Our Lady of Sorrows, September 15.

Situated about two miles from central Whitehorse on the outskirts of the new residential area of Riverdale, the hostel property lies close to the Yukon River in a beautiful setting of rugged mountains. The vast and little explored Yukon "bush" or forest touches the spacious hostel playing field on three sides.

Across the newly constructed Nisultin Drive is a similar hostel for Protestant Indian students. Both buildings are already

tourist attraction and the talk of the north because of the brilliant colors used for exterior decoration.

Next door to Our Lady of Whitehorse hostel, a new Catholic high school is under construction where students of Grades 8, 9 and 10 will be enrolled. Catholic students in grades 11 and 12 attend the Whitehorse high school at present.

Young Indians of the Yukon are desperately in need of an institution such as Our Lady of Whitehorse Hostel which will be for them in their formative and critical adolescent years "a home away from home," Father Cullinane has explained.

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"The smallest cathedral in the world" passed from existence to make way for the new Sacred Heart Cathedral (above), dedicated in June at Whitehorse, Yukon Territory. Built in 1901, the original church accommodated only 120 worshippers but was raised to the rank of pro-cathedral in 1944. In its place now stands the 100 x 60-foot edifice blessed by Bishop J. L. Coudert, O.M.I., Vicar Apostolic of Whitehorse, in a ceremony which also observed the parish's 60th anniversary.

## 18 Students Receive Scholarships

OTTAWA — Scholarships ranging from \$250 to \$1,400 have been awarded to 18 Indian students of outstanding ability to enable them to continue their education at nursing and vocational schools, universities and teacher training colleges across Canada.

The awards, from the Indian Affairs Branch, are made on the basis of academic ability, leadership qualities and character. They are intended to help the students in paying their tuition fees and in meeting their personal expenses.

This is the fourth year Indian scholarships have been awarded by the government. One young Saskatchewan Indian, Tom Stevenson, of the Cowessess Band, who is studying to be a music teacher, has won scholarships for the past three years. Two others, Marilyn E. Francis of Lennox Island Band, P.E.I., and Clare Clifton Brant of the Tyendinaga Band, Deseronto, Ont., won scholarships last year.

Among this year's winners are two from the Maritimes, four from Quebec, two from southern Ontario, one from northern Ontario, one from Manitoba, four from Saskatchewan, one from Alberta, one from British Columbia and two from the Yukon. They are as follows:

**Maritimes** — Marjorie Theresa Gould, 21, Eskasoni Band, \$1,330

teacher training scholarship to take a Bachelor of Education degree course at Mount St. Bernard College, Antigonish, N.S.; Marilyn E. Francis, 18, Lennox Island Band, P.E.I., \$1,100 nursing scholarship to continue her second year at Mount St. Vincent College, Halifax.

**Quebec** — Edith Dumont, 23, Huron Band, \$1,250 university scholarship to take her final year at Laval University; Hazel McBride, 19, Temiskaming Band, \$950 teacher training scholarship to attend St. Mary's Teachers College, Chapeau; John Delisle, 19, Caughnawaga Band, \$500 vocational training scholarship to take a second year trade course at Montreal Trades School; Herby Labillois, 24, Restigouche Band, \$1,400 art scholarship to take a second year art course at St. John Vocational School, St. John, N.B.

**Southern Ontario** — Clare Clifton Brant, 19, Tyendinaga, \$1,200 university scholarship to take his second year pre-medical course at Queen's University;

Anne Shirley Thompson, 16, St. Regis Band, \$500 vocational training scholarship to take Grade 12 commercial at St. Lawrence High School, Cornwall.

**Northern Ontario** — Simon Frogg, 17, Trout Lake Band, \$970 vocational training scholar-

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## Northern Pilgrimage

FORT VERMILION, Alberta (CCC) — The annual Catholic mission pilgrimage to the grotto at Eleski was held in August with about 500 persons, mostly Indians, attending.

Chiefs and councillors came from surrounding reserves, with Chief Harry Chonklay and Mrs. Chonklay from Hay Lakes; Chief Fournier, Eleski and councillors Nanotch, of Fox Lake and Courteill, of Fort Vermilion, among the pilgrims.

Many travelled in wagons and other vehicles and brought their tents and supplies with them. An entire town of tents was set up around the church which was ringed with many campfires in the evening.

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**Indian & Eskimo Welfare Commission**

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**In Time of Famine**

In the midst of hardships — and even tragedy — a missionary may find unexpected consolation . . .

In the winter of 1888, the Oblate missionary at Fort Good Hope, in the Northwest Territories, found himself and his congregation face to face with famine. Supplies were so low that the missionary had to collect and ration carefully all available food. Fish and game were scarce and the fishermen and hunters became less keen each day as hunger and the severe weather had their effect.

In the midst of such hardships, the missionary saw with dismay two Loucheux families straggling weakly into Good Hope. They too were starving.

The Oblate Father explained to them how distressed he was that they had come, because there was not enough to eat for those already at the Fort.

"Father," replied their spokesman, "We know that there is a famine and that many of us will die. We just wanted to attend Mass for the last time and to receive Holy Communion, and then we shall die content!"

Alas, many of them did die before relief came, but they died content after having received the Sacraments. The Holy Eucharist was their consolation and their simple faith was a source of consolation to their Missionary — even in the midst of hardships and tragedy!

# Community Development At Grand Rapids, Man.

Almost 200 Indians and Metis are working on the new \$140,000,000 hydro electric development at Grand Rapids, Manitoba, as the result of planning by the provincial and federal governments and active co-operation from contractors working on the site.

Manitoba's minister of health Dr. G. Johnson said that the federal-provincial program was designed to train people of Indian descent for industrial and commercial jobs. Most of the Indians and Metis have proved themselves to be good workers with some of them excelling as operators of heavy machinery.

The government policy of encouraging employment for local residents of the Grand Rapids area has been accepted by the contractors who are working closely with a liaison man charged with the responsibility of counselling the Indians and Metis.

Benny Baich, a federal employee with the Indian Affairs Branch, interviewed natives looking for work and attempted to place them with contractors.

Mr. Baich made systematic checks of the working operation to see that the Indians and Metis were working satisfactorily.

Those who are unwilling or unable to work properly are not granted special favors. At the outset of the project some 50 Indians and Metis were laid off for unsatisfactory service. Loitering and absenteeism were prevalent. Mr. Baich, who has a personal knowledge of many of the people involved, got the contractors to agree to take back those who in the past had a good work record.

200 Indians and Metis are now working on the project; they are from Grand Rapids, Cedar Lake and Moose Lake; some have come from Norway House, Berens River, Fisher River and Churchill.

Two committees have been formed, working with govern-

ment officials, to evolve a social activity program that will keep the workers busy and happy.

**Liaison Officer Named**

James R. Whitford was appointed Sept. 9 to represent the provincial government in an experiment in community development among Indians and Metis at the Grand Rapids power project.

The program, operated in conjunction with federal Indian Affairs branch and with the cooperation of the Manitoba Hydro-Electric Board, is designed to help integrate the Indians and Metis into the economic and social life of Manitoba.

Provincial health minister Johnson said the undertaking provided an excellent opportunity for such a project; at Kelsey, where a number of Indians were employed in labor and supervisory positions without discrimination as to wages, accommodation and other benefits; the same condition, he added, existed at Grand Rapids.

Mr. Whitford, a graduate in anthropology and an M.A. from the University of Toronto, has the task of helping place Indians and Metis on the Grand Rapids project, and of providing them with guidance and counselling. He will work with Mr. Baich, who has been doing the same work there for several months.

**Meets in Ottawa**

OTTAWA — The Oblate Missionaries' Indian and Eskimo Welfare Commission holds its annual meeting here October 6-8.



Principals in the dedication of the cathedral in Whitehorse were (l. to r.): Father T. Triggs, O.M.I. Sacred Heart Rector; Bishop F. O'Grady, O.M.I., Vicar Apostolic of Prince Rupert; Bishop D. O'Flanagan, of

Juneau, Alaska; Bishop Coudert; Bishop H. Routhier, O.M.I., Vicar Apostolic of Grouard; Bishop F. D. Gleeson, S.J., Vicar Apostolic of Alaska, and Father B. Studer, O.M.I.

**Scholarships**

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ship to take Grade 11 technical course at Sir James Dunn High School, Sault Ste. Marie.

**Manitoba** — Jocelyn Wilson, 19, The Pas, \$625 nursing scholarship to train at Victoria General Hospital, Winnipeg.

**Saskatchewan** — Andrew George, 20, Ochapawace Band, \$1,250 university scholarship to take his first year Bachelor of Education course at the University of Saskatchewan; Carol Kingfisher, 20, William Twatts Band, \$1,250 teacher training scholarship to attend Saskatchewan Teachers College; Rosella MacKay, 19, Kahkewistahaw Band, \$525 nursing scholarship to take first year of the diploma course at the School of Nursing, University of Saskatchewan; Thomas Stevenson, 24, Cowessess Band, \$1,300 music scholarship to enable him to continue working towards his Licentiate in music.

**Alberta** — Sylvia Eaglechild, 22, Blood Band, \$250 nursing scholarship to take her second year training at the Holy Cross Hospital School of Nursing, Calgary.

**British Columbia** — Stella Tom, 18, Seton Lake Band, \$1,200 teacher training scholarship to attend the College of Education University of B.C.

**Yukon** — Lillian George, 23, Casca Band, \$1,250 university scholarship to attend the University of Alberta for a course in nursing teaching and supervision; Josephine Jack, 20, Atlin-Teslin Band, \$1,050 vocational training scholarship to take a secretarial course at Vancouver Vocational Institute.

**Hostel**

(From Page 1)

As human beings, they have to face and live through all the emotional problems that beset any teenagers anywhere, he said. In addition, because they are of the twentieth century, they have to cope with all the insecurities and fears of the disordered and chaotic world in which we live.

"But the greatest challenge of all is that their ancestors had almost no contact with white civilization until the construction of the Alaska Highway in 1942. To step almost overnight from a primitive culture resembling that of the Stone Age into the Atomic Age of the white man is an emotional shock of such violence as to shatter for centuries the basis and structure of human personality."

"The pathetic plight of many American and Canadian Indians is a living proof that this emotional adjustment has yet rarely been made."

"The staff workers of Madonna House are in the Yukon to help the Oblate missionaries face this challenge."

No Bargain

# Indians, Beware Equality!

by Bruce West

Toronto Globe &amp; Mail

From time to time, in the daily press and elsewhere, we see reports concerning the demands of Indians who are seeking full citizenship and other rights which hitherto have been reserved for the white man.

Always having had a great deal of respect for the red man (and appreciation for the great tolerance he shows in refraining from turning up his nose at the Native Sons of Canada) I would not like to see him come out once more on the short end of any deal here in the land he once ruled from coast to coast.

For this reason, I would like to caution him against trying to obtain full equality with the white man before he looks into the situation fairly thoroughly.

**For one thing**, the white man isn't really as free as he looks, as any one who has seen all the wampum he has to pay in taxes every year will gladly verify.

In fact, white men sometimes have moments of doubt about their country when they would gladly sell it back to the Indians for 15 cents (Canadian funds) and no questions asked.

If the truth were known, it could be that we are the ones who are living on the reserves and the Indians are occupying the only free sections of Canada left.

I have never, for instance, heard of a parking meter on an Indian reserve. This is definitely a symbol of white man's land.

**Also, to the best** of my knowledge, there has never been a five o'clock traffic jam on an Indian reserve. You may say that this is because Indians can't afford that many cars, and if you did I would say that a lot of white men who drive cars in traffic jams can't afford them either.

While the Indian enjoys certain rights of movement and ac-

tion on his reserve, we're getting hemmed in by more regulations every day.

Unfortunately, we didn't have anyone smart enough on our side, in the early days, to nail the Government down on certain benefits and privileges we might enjoy as long as the grass grew and the waters ran.

**The result** is that various governments, over the years, have thought up new and more fiendish ways of making things hot for us. Maybe if some of our forefathers had threatened to scalp a few members of Parliament unless they put their names down on the dotted lines of a few treaties, we might all be better off than we are today.

But the Canadian white taxpayer has seldom gone on the warpath. And when he did, his ranks were quickly broken and scattered at the first sign of Government cavalry coming over the hill.

Even in the matter of obtaining firewater we are not much better off than the Indian, here in Ontario at any rate. Although we are not formally denied the stuff, the whole business is made so exhausting that we hardly have enough energy left to lift a convivial glass by the time we've stood around in line at wickets and complied with the other regulations.

**But I'm only** making these comments as suggestions to my red brethren. Don't take my word for it. Look into the matter for yourselves.

And I'm even willing to suggest a way of doing it.

The white man has for years been sending various squads of anthropologists into isolated Indian settlements to study the red man and write learned papers about him. During these expeditions, the white man's anthropologists have been very nosey, to put it mildly.

There is hardly a corner of the Indian's private life that they haven't tried to pry into.

**Now, my suggestion** is this: Why don't the Indians select a few bright young persons from their ranks, send them to college to study anthropology, and then sic them on us?

If the white man is as fair as he claims he is, he would, of course, have no objections to these young Indian scientists being just as nosey as ours are.

We would be expected to open the doors of our homes to them

and allow them to peer at everything we do — just as our anthropologists do when they are studying the Indians.

**These students** of the white man's ways would be allowed to walk around our homes and ask us all kinds of personal questions, such as how often we took a bath, when, if ever, we trimmed our toenails, what kind of toothpaste we used and how much we were paying a month on our new refrigerators.

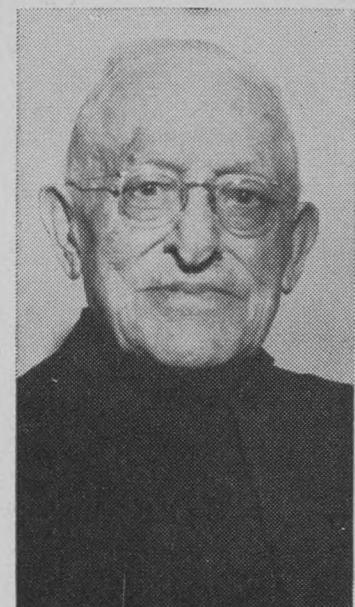
After a year or two of such research, these Indian anthropologists should be able to prepare some pretty interesting papers on the white man for the interest and enjoyment of their tribesmen.

If this were ever done, two things would almost certainly happen.

First, we would hesitate to send our scientists snooping around the Indian's settlement any more. And, secondly, the Indian himself would feel more like settling back and enjoying himself on his own reserve, in the confident expectation that eventually, when we white settlers have all gone nuts or bankrupt, he'll get the country back by default anyway.

## Missionary Marks 75th Anniversary

ST. IGNATIUS, Montana (NC) — A 93-year-old priest who in almost 60 years of service to the Indians "never had an enemy among them" marked his 75th anniversary as a Jesuit on September 27.



Rev. L. Taelman, S.J.

Father Louis Taelman, S.J., offered Mass in St. Ignatius church to mark the completion of three-quarters of a century as a member of the Society of Jesus.

Father Taelman, one of the oldest living Jesuits in the world, was born April 19, 1867, at Exaarde, Belgium. He recalls that he first became interested in service to the American Indian while reading a life of Father De Smet, a Belgian, during his boyhood.

He entered the Jesuit order in 1885 and was ordained a priest in 1898.

All but four years of Father Taelman's life as a priest have been spent among the Indians of the U.S. Northwest. For almost 30 years he has served the Flathead Indians at St. Ignatius mission. Since 1952 he has been chaplain at nearby Holy Family Hospital.

Looking back on his long career of service among the Indians, Father Taelman commented: "I love the Indians and will love them to the end. I never had an enemy among them."

### Book Review

DANCE BACK THE BUFFALO. Milton Lott. Houghton Mifflin. \$4.50. 1959. (Novel) Based on historical fact and written with extraordinary perception, this is a symbolic, mystical and profoundly moving account of the Indian Ghost Dances.

## Strange Paradox

Strangely enough, while South African blacks are fighting for the unrestricted franchise and equal rights, Canada's Indians are resisting the Canadian government's offer to give them the federal franchise—and no strings attached.

In a sense, Indians are offered privileges beyond those accorded other Canadians. If they continue as Indian band members they may now vote and hold office and still enjoy freedom from income taxation.

Yet a number of Indian band councils and individual Indians have been opposing the federal law to give them the franchise.

(Canadian Messenger  
of the Sacred Heart)



Father Francis W. Nugent, of Skagway, Alaska, pastor of an ice covered mountainous parish, holds a native Alaskan, little Stephanie Agnes, who he has just baptized. Father's great problem, aside from the cold and darkness, is to get over the snow covered peaks to various villages of his parish. Roads are non-existent. Via air is the only solution. It is Father's prayer to soon obtain enough money for an autogyro to lift him over the mountains and into every remote village.

(NC Photos)



Following a year of training as lay missioners by the Aid to International Development (AID) of Paterson, N.J., this family will live for two years in a South American mission area. Mr. and Mrs. Sam Mondello, of Detroit, brief their children (left to right) James, Judy and John, on places they will be seeing soon.

(NC Photos)

## 'Indian Giver' Makes Yearly Charity Trip

CLEVELAND, Ohio (NC) — Rosemary Macklem, the U.S. no. 1 "Indian giver," has completed her eighth trip to the missions of the West.

This time she almost didn't make the trip. In early June, "flat broke" and out of work for months, she decided that the trip had to be cancelled. Then things happened:

A trailer rental outfit offered her free use of a trailer. That saved her \$100. Then she got several wires from the missions asking if she was coming this year. That convinced her.

In Hollywood, her reputation had gone before her. Four tons of clothing were waiting for her at her usual stop-off place.

Miss Macklem, a convert, has become the number one drum-beater for justice to the original Americans.

The Indians today are a little better off than they were when she started her one-woman apostolate eight years ago, but the over-all situation is still not good, she said.

She asks questions like these:

"Why are the Indians on the Pima reservation in Arizona forbidden to drill for water wells on their own property, being forced instead to cart water for up to 20 miles?"

"Why do American Catholics take such little personal interest in the Indians? Most of them are Catholics but this year I saw signs of intense missionary work by Mormons, Methodists and Baptists."

"Why do Americans in general pay so much attention to welfare problems in remote spots of the world and so little attention to the Indians?"

While waiting for answers to these and other questions, she is starting to pile up clothing again in preparation for another shipment to the Indians. In between her trips, she collects enough for several shipments a year.

## Canadian Agriculture

At least 400 years ago, on the shores of the St. Lawrence and in the Georgian Bay region of Ontario, bands of Indians were tilling the soil and raising crops. Their primitive efforts yielded beans and peas, melons and squash, tobacco and Indian corn. In 1534 Jacques Cartier met Indians at Gaspe who had Indian corn "the same as in Brazil, which they eat in place of bread." In the following year, at Hochelaga, he writes, "They make also many kinds of soup with this corn as well as with beans and peas of which they have a considerable supply, and again with large cucumbers and other fruits."



Our Lady wears a lei in Hawaii, 50th state of the U.S. This statue, pictured in Chapel 2 of the Wheeler Air Force Base, is adorned with a garland of native flowers, and kept fresh and lovely by the ladies in charge of the altar. The general custom is to place leis on a statue of Our Lady only on her feast days and holy days. But here, parishioners bring their own gift leis frequently rather than wear them themselves. (NC Photos)

## Island Created by Gluskap?

Partridge Island, in Saint John Harbour, New Brunswick, at the mouth of the St. John River. According to one of the legends associated with Gluskap, the benevolent supernatural figure revered by the Maritime Indians because he protected them from menacing animals and other dangers, there was a time when Beaver threatened to drown the people by impounding water behind his huge dam at the mouth of the St. John. Gluskap came to the rescue by kicking out a piece of the dam, allowing all the water to run out. This piece is Partridge Island and the Reversing Falls now flow through the remains of the dam at the mouth of the river.

The 7th annual conference on Indians and Métis of Manitoba will be held in Winnipeg in February 1961.

## Courses In Prospecting For Manitoba Indians

**WINNIPEG**—Dr. A. B. Irwin, Supervisor of Mineral Resources for the Indian Affairs Branch, has just returned from a two-week trip through northern Manitoba, visiting the more important sites of mineral occurrences in that area and talking with Provincial Government and mining companies officials.

One of Dr. Irwin's duties was to consider ways to provide services designed to encourage and stimulate prospecting as a part time or full time vocation for Indians.

Indians generally possess the more important qualifications required of successful prospectors, including keen observation and the ability and inclination to travel and live under rugged conditions away from the conveniences of modern life.

To become successful prospectors in competition with non-Indians, training is needed. The main purpose of Dr. Irwin's trip was to examine the feasibility of setting up courses in prospecting. Dr. Irwin visited seven Indian Reserves; as a result there is strong possibility of prospecting courses being held on these reserves during the winter.

There is a prospect of full cooperation between the Indian Affairs Branch and the Provincial Government in this project. It is hoped that Metis will be participating in any course offered.

Dr. Irwin will likely be the chief instructor and details as to his assistants, the degree of participation as to personnel and costs remain to be worked out.

The project augurs well for the future of the people of Indian background, in this province who are already doing some prospecting but who, with the advantage of some basic training, will be in a position to do much more in this occupation.

### Is An Igloo Warm?

Not very. Although the igloo or snow hut of the Eskimo is a relatively comfortable dwelling even in midwinter, temperatures usually remain well below the freezing point. The coastal Eskimo heat their igloos slightly with a seal-oil lamp, over which the cooking is also done. On the other hand, the Caribou Eskimo, living west of Hudson Bay, make no use of seal oil and therefore are unable to heat their igloos.

### Help for Jr. Seminarians

**FORT FRANCES**, Ont. — The Legion of Mary, of Cootchiching Indian reserve, have raised \$50 recently towards the support of two junior seminarians who are attending now at Fort Alexander Indian Jr. Seminary.

The Legion plans to raise enough money through the year to pay for their tuition and board there.



Frederick Gibberd, 52, architect and town planning consultant in London, stands beside his winning design in the competition for completion of Liverpool's Catholic Cathedral of Christ the King. The contest, sponsored by Archbishop John Heenan of Liverpool, brought 298 entries. The cathedral is shaped like a teepee.

## Oblate Brothers Make History

Kuper Island Indian Residential School, in B.C., chalked up several history-making events during the summer months. First off, the boys' band took Victoria by storm during the Annual Grand Victoria Day Parade and received a special merit award.

This was the first time in history that an Indian band has been featured in the popular parade.

Director of the band is Brother Thomas Furlong, O.M.I., who looks after the senior boys at the school. This young missionary brother, renowned for two attributes which so rarely go together — reserve and red hair — was also instrumental in chalkling up another "first" for Kuper School when he skippered the school crew in the Annual War Canoe Races at Songhees, near Esquimalt. The Indians claim this is the first time in history that a white man has ever skippered in a race of this kind.

Then there was Brother Gerald Prazma, O.M.I., disciplinarian of the younger boys at Kuper, who was supposed to spend a nice, quiet holiday with his folks at Prince George this summer. However, when he arrived there and saw how badly help was needed on Bishop O'Grady's Junior College building project, he immediately volunteered his services and spent the rest of his holiday working as a truck driver on the project.

And it was again an Oblate Brother who came to the rescue when Kuper's principal, Father Herbert Dunlop, O.M.I., was left without a cook just a few days before the diocesan priests of Victoria diocese were scheduled to arrive at Kuper for their annual

retreat. The volunteer? None other than THE Oblate cook — Brother Paul Breen, O.M.I., chef extraordinary of Holy Rosary Scholasticate, Ottawa, who happened to be out West on holiday at the time.

## BOB GEORGE TV PIONEER

**NORTH VANCOUVER**—When Bob George, 36, of the Teslall-watt Indian tribe, North Vancouver, became the first B.C. Indian to win a professional TV contract for the series "Cariboo Country" on CBC, he really set the ball rolling. By the time the 13-week series was complete, 14 more of his fellow Indians, including all but one of his own family, had been signed up for the show.

These were Bob's parents, Chief Dan and Mrs. George, his sisters, Marie and Ann, and his young brother Leonard. The only member of the George family who didn't appear in the series was Irene, who has a full-time job as a stenographer at Catholic Children's Aid Society, Vancouver, and was therefore not able to attend the daytime rehearsals.

Four of Bob's children appeared on the show, as did Chief Louis Miranda, Percy Paul, Andrew Naturell and Teddy Seward, all of North Vancouver.

## Win Top Awards In Poster Contest

**NORTH VANCOUVER** — The Sisters of the Child Jesus have reason to be proud of their students' entries in B.C.'s Annual Tuberculosis Poster Contest, conducted in Indian residential and day schools throughout the province.

Both top award winners attend schools staffed by their Congregation.

Fifteen-year-old Ruth Newman of St. Paul's School, North Vancouver, was 1960 grand award winner for the day school contest. In addition to a silver cup for the school, Ruth was awarded a new spring wardrobe, chosen for her by Marie Moreau, Fashion Editor of the VANCOUVER SUN.

The grand award for residential schools was captured by Alex Paul, 16, winning the silver cup for the Cariboo Indian School, Williams Lake, and a brand new bicycle for himself. Both schools were also awarded a cash prize.

**We ask for photos, press clippings, reports on local events concerning Indians from every province of Canada for publication in the INDIAN RECORD.**

**Photos should be clear and contrasted; the lines explaining a photo should be typewritten double-space and should give 1) date and location of the event, 2) names and initials of the persons on the photo, from left to right. NEVER give this information on the back of the photo.**

**All local copy should be typewritten, double-spaced, on one side of the page only.**

**Send your copy, etc., to:**  
**The EDITOR,**  
**Indian Record,**  
**619 McDermot Ave.,**  
**WINNIPEG, Manitoba**

His Life Story Began With

# The Reading Of A Letter

by P. Doherty, O.M.I.  
in "Oblate World"

There will always be men in this world whose lives shine with a supernatural vitality and singleness of purpose. There will always be men who dream, and for their dreams, sacrifice all for the realization of their goal.

The story of Eugene Casmir Chirouse is the story of such a man. This man was possessed by one central idea, one predominant theme, one lone vision: to preach God's word.

In 1847, the Oregon Territory was in its infant stage. Employees of the Northwest Company, mostly French Catholics, swarmed into the fertile valleys of Oregon, and began to settle. These and later settlers began to literally drive back the Indian to the shore of the salt water, until the once proud tribes were reduced to poverty and shame. Vast hunting lands became pastures; lakes changed to irrigation pools. The Indian became homeless in the midst of millions of rich acres.

The story really began in the small French town of Bourg du Paeg when a young man fifteen years old read the letter of an American bishop, pleading for priests. As he read, the young boy's mind drew pictures of America in terms of wild and rugged mountains, painted savages, and sturdy pioneers. He saw himself in that picture.

On August 15, 1840, young Chirouse entered the novitiate of the Oblates of Mary Immaculate at Valence. Why the Oblates? Perhaps because they were so close to home . . . but then perhaps because of the words of the Oblate emblem on the altar of his parish church, "He has sent me to preach the Gospel to the poor; that the poor may have the Gospel preached to them."

In 1846, the year before he was to be ordained, Bro. Chirouse, the youngest member of a group of five Oblates, sailed from Marseilles to the busy port of New York. That was the first lap of their trip to the Oregon Territory. They journeyed from New York to Philadelphia, crossing the Appalachians to St. Louis, from there to Kansas City where they joined one of the many wagon trains heading for the virgin West. The childhood pictures of the young Chirouse were not diminished as the wagons passed through the rich, rolling plains of the Midwest, winding down into the treacherous passes of the Rockies, and finally tumbling out among the fertile valleys of the Oregon Territory.

The Oblates had little time to admire the scenery. The bishop of Walla Walla quickly assigned the Oblates as missionaries to four of the local tribes. Soon, in the vast territory under their charge, the Fathers found that they were the sole shepherds of one hundred and ten thousand Indian souls, of whom only six thousand were Catholics!

Since the young Chirouse was not yet a priest, most of the mission's manual work fell on his shoulders. The young cleric showed a practical mind and iron nerve as he floated log booms 90 miles down the swirling Yakima River to build the first Oblate church in the United States, the mission of St. Rose at Ahtanum. Lumberjack and sub-deacon . . . all in a day's work.

On January 2, 1848, while his classmates in France knelt in age-old cathedrals resplendent with all the glory of Liturgy, Eugene Chirouse became a priest of God in a log chapel, borrowing a nightshirt from a trader to

use as an alb. A missionary was born . . .

Due to Indian migration and the fierce wars erupting in the area, the hardy Padre was constantly on the move. Despite the convert work and the administration of the Sacraments, Father Chirouse managed to build five churches in four years.

Chirouse threw himself into the work with the silent determination of a Napoleon. The two swarthy little men had much in common. Both had some preternatural drive, some fanatic core of energy which enabled both to accomplish much; one for good, the other for evil. Napoleon had his Waterloo; Chirouse did not.

After having seen the work of the Oblates in the Northwest, a keen judge of men, Gen. George B. McClellan, later commander of the entire Union army in the Civil War, praised them highly.

"On the simplest fare, with few or none of the comforts of this life, with no society save that of the savage, there are men content to pass their lives in order to extend their religion and to improve the morals of the savages . . ."

In 1857, ten years after their arrival, the Oblate priests in Eastern Washington were withdrawn to British Columbia to fill the ranks of the missionaries to the Canadian tribes.

Fr. Chirouse was transferred to Priest Point, a settlement founded by the Oblates. It was the forerunner of the present capital city of Olympia, Washington. There, Chirouse's knowledge of Indian customs and language helped him as he began his new program among the Sound Indians.

It was not long until the familiar frame churches were beginning to rise among the tribes of Puget Sound. Soon Tulalip was erected as his headquarters. But, Tulalip was no ordinary reservation. A center for seven tribes, and a natural location for a church and school, the proposed parish equalled the size of Ireland.

Since the young were the hope of the future, a school was built in 1860. Though small and rather primitive, the school showed results. The living standards and the morality of the tribes rose sharply. Two more Oblate Fathers were added to the staff, along with two Brothers. While the number of students increased, the Federal government was lavish with praise, but not aid.

Soon, a school for girls was opened on Tulalip under the direction of the Sisters of Providence. Shortly after this, Fr.

Chirouse was appointed tribal agent, becoming one of the first and few priests to hold such a job.

In 1877, after thirty years of work among the Indians of Washington, Chirouse was ordered to British Columbia where he was to assume lighter duties at St. Mary's Indian Mission at Mission City, B.C. Despite his age, he began a whirlwind pace that would have crippled a younger man. Here he worked until the time of his death fifteen years later.

During Holy Week of 1892, Eugene Chirouse lay on his deathbed, listening to the thousands of Indians outside preparing for the annual tribal Passion Play. His mind wandered back to the first days.

The children he had taught . . . now businessmen and farmers. He smiled as he thought of the apple trees he had planted near the mission of St. Rose . . . even Easterners were now clamoring for these "Yakima apples" . . . the chapels and churches along Puget Sound . . . the massacre . . . brother Oblates growing old . . . the new city, Seattle, growing where the stumps were hardly out of the ground . . . and named for the chief he had anointed and buried.

He tried to think of his home in France, but it was only a blurry mist in his mind . . . his home was the Northwest. The only clear thoughts of France were in the letters of his nephew, Bro. Eugene Casmir Chirouse, his namesake, who, also, later wore the Oblate Cross. Perhaps someday he would come to America to take his place . . .

He thought back to the days when he was leaving Tulalip . . . the tribe had always considered B.C. as "before Chirouse" . . . these were the same ones who had written a letter to the Holy Father, begging to keep him there . . . he chuckled . . . very flattering to an old man . . . but the letter had not gotten past the bishop.

He could hear the soft chant of the Indians outside. It was the same Gregorian chant that the Fathers had taught to the Indians. This Passion Play would be their song to God. His life had been his song to God. He closed his eyes and slept.

Today a plain cross on the banks of the Fraser River marks the resting place of the French lad who read a letter. It marks the burial place of an old man in black who closed his eyes and finished a song. A song without a singer . . .

## Anyone For . . . 'Kokosh Wiass'

HERON BAY, Ont. — What a repast it was at the testimonial banquet given by the Heron Bay Indian Reserve to mark the advent of hydro into the area.

The dinner was tendered to G. Hennenfent and to G. Crandall-mire, at St. Francis Xavier Parish Hall, Pikitigong (Heron Bay).

First on the menu was Kitchi-Oginiminnabo or tomato juice. Then there were Mitagog (olives) Ashkoki (celery), Kokosh wiass (which is pink ham, of course).

Then, as further enhancements, there were Opinig (potato

toes) to go with the Kokosh wiass. Dagondkigan (salad), Pakwejigans (rolls), Meshkawakodin-Bimaigan (ice cream), Mishimin-Pitossitchigan (apple pie), Nibishabo gonima and Makate Mashkikwako (tea or coffee), and Sisibakwatonsan (bonbons) rounded out the meal.

The dinner was prepared under the direction of the president of the Married Women's Society, Mrs. Stan Michano, with Mesdames Matt Michano, Tommy Starr and Toussant Michano assisting.

The entire menu was beautifully inscribed in both the Ojibway and English languages.

## Story of Baptism Of "Buffalo Bill" Cody Told in Magazine

NEW YORK (NC)—The priest who received Col. William F. (Buffalo Bill) Cody into the Catholic Faith the day before his death now lives quietly in retirement in Denver, Colo.

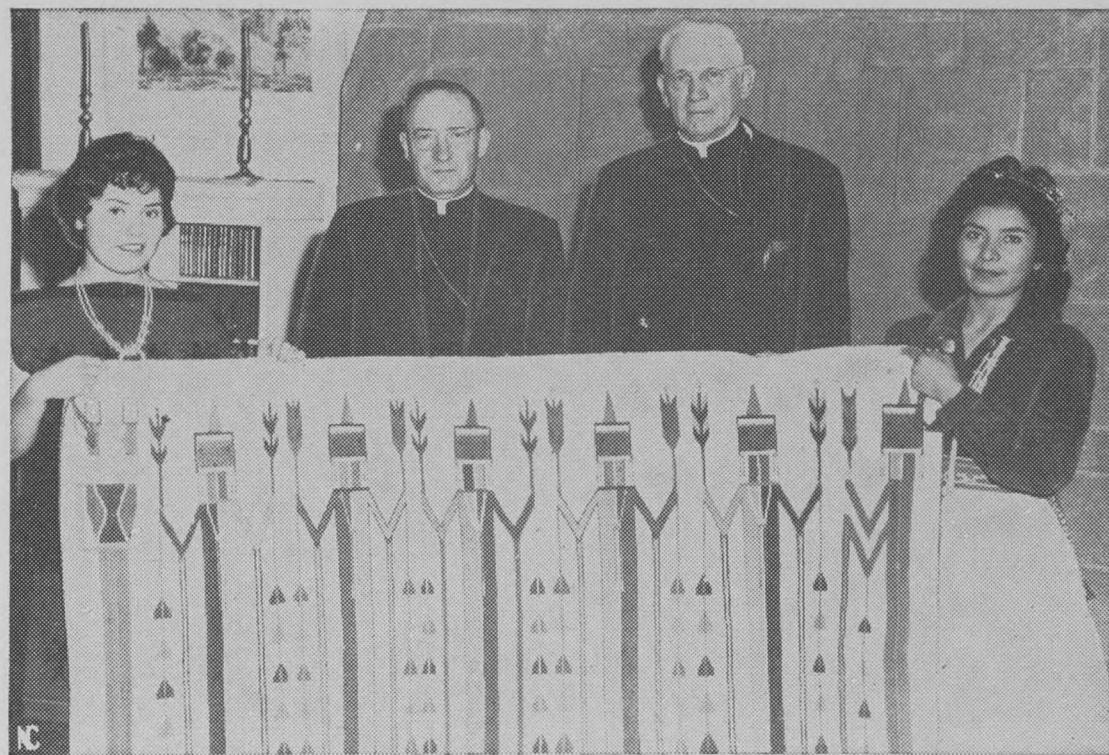
He is Father Christopher V. Walsh, 82, oldest priest of the Denver archdiocese. He has been a priest for 55 years.

The story of "The Baptism of Buffalo Bill" is told in the current issue of the Catholic Digest magazine by William E. Barrett. Father Walsh was a longtime friend of Col. Cody. They were frequent companions on hunting trips.

Mr. Barrett relates that in November 1916, Col. Cody was stricken ill and was advised by his physicians that his chances of recovery were slim. The article says that on January 9, 1917, Col. Cody startled his family with a request that Father Walsh be called to his bedside. Father Walsh baptized the former scout and Indian fighter that day and Col. Cody died the following day.

The article quotes Father Walsh as saying: "It is a simple story. He wanted to die in the Catholic Faith and he did."

## A NAVAHO RUG FOR PAPAL DELEGATE



Two Navajo Indian maidens present a native Navajo rug to Archbishop Egidio Vagnozzi, Apostolic Delegate to the United States, on the occasion of his visit to their reservation. Pictured, left to right: Alyce Kellywood, the Papal Delegate, Bishop Bernard T. Espelage, O.F.M., of Gallup, N. M., in whose diocese the entire tribe of 85,000 Indians live, and Rosalie Kellywood. The Kellywood sisters are dressed in their native Navajo costumes.

(NC Photos)

## S TRANGE BUT TRU E Little-Known Facts for Catholics

By M. J. MURRAY

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## Fled Russian Occupation, Now Teacher at Heron Bay

HERON BAY, Ont.—Ignatius Mazewski, principal of the school at Heron Bay Indian Reserve, has an exciting background, it was learned at ceremonies marking the advent of Hydro on the Indian Reserve here.

When Poland was occupied by the Russians, he escaped and taught for a while at a large school for boys in Hungary, but fled from there with his pupils, taking a route through Yugoslavia and Turkey to Greece.

He took part in the Siege of Tobruk with the Polish Armed Forces, and from there he journeyed to England, with 500 of his pupils. In England he re-organized a Polish Navy School in 1945.

At that time, the Polish people did not recognize the Warsaw Government, so the group stayed in England and changed from a nautical to a technical school.

Later Mr. Mazewski moved to Northamptonshire and taught school there for eight years before proceeding to Canada to teach at Lac Lacroix near the Minnesota border.

Mobert was his next port of call and he lived there for three years, moving then to Heron Bay where he has been for the past eight years.

The other teacher on the reserve is Dr. Josef Zmigrodzki,

Ph.D., whose wife is a registered nurse and keeps the dispensary on the reserve.

They came to Heron Bay five years ago. The doctor was also in the Polish army in England in 1944 and worked for the British Ministry of Education (Polish Branch). He also taught at a large grammar school for girls in Gloucestershire.

## How Many Eskimo In The World?

About 55,000 Eskimo inhabit the northern coasts of America from Greenland and Labrador in the east to Bering Strait in the west, together with a short stretch of the Siberian coast line in the vicinity of Bering Strait. Of these 55,000, some 11,400 live in Canada according to the latest 1959 estimate. Greenland has about 26,000, Alaska about 16,000 and Siberia about 1,300. The Siberian figures are more than 30 years old since no statistics for Siberia have been made available since 1926.

# Hon. D. Fulton Opens Chilcotin Day School

HANCEVILLE, B.C.—Greeted by village chief D. Hance and a troop of mounted cowboys, the Hon. D. E. Fulton, Minister of Justice, officially opened a \$146,000 day school here September 23.

The school had been blessed the previous day by Bishop M. A. Harrington, of Kamloops, who celebrated Mass afterwards in Sacred Heart church; the Bishop was assisted by Father G. McKenna, C.Ss.R., and J. M. Patterson, O.M.I.

Present at the official opening were Indian Affairs Branch officials A. V. Parminter, A. B. Ash, W. M. Christie, R. H. Fraser and J. E. Ingot. Visiting clergy included Revs. G. F. Kelly of Lejac, G. P. Dunlop of Kamloops, J. A. Morris of Williams Lake and J. T. O'Brien of Anahim Lake.

Mr. Fulton, welcomed in the school auditorium by Chief Hance, noted that the Chilcotins were his constituents; Mr. Parminter congratulated Chief Hance and his people as well as the Missionary Sisters of Christ the King for their work in Indian education. Other speakers were W. M. Christie, agency superintendent, Fathers G. F.

Kelly and J. M. Patterson and Chief Douglas.

A buffet luncheon was served by the Sisters assisted by pupils Noreen Harry, Elsie and Mildred Alphonse, Alice Sam, Francy Stump and Sarah Mack. The Indian population was also guests of the school girls at a luncheon served at the community hall.

The new day school has four classrooms, an office, a staff room, a clinic and X-Ray department, a spacious auditorium and a covered play area.

- The city of Grand'Mère, on Quebec's St. Maurice River not far from Shawinigan, was named "grandmother" in French because of a rock in which the Indians saw the likeness of an elderly woman's profile. The rock, originally in the river bed, was moved to the shore when the power dam was built. The city, founded in 1898, owes its existence to the water power and timber of the St. Maurice valley.

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## Father Murray Emphasizes Training of Indian Youth

BATTLEFORD, Sask. (CCC) — "We must impart to our students the certitude of the reality of God," the founder of Notre Dame College, Rev. Athol Murray of Wilcox, Sask., told members of the Saskatchewan Indian Teachers' Association at a convention banquet here recently.

"We must train our Indian children. Why can't an Indian boy become prime minister of Canada? Shape him. We can do it. Man reasons with universality but each one of us is unique. Instill into your students this understanding of Christ. The spirit we have at Notre Dame is authentic . . . it is the power of God."

"This is an historic segment of the province in a land that is reeking with the traditions of the Canadian Indians," Father Murray said, "and it is my observation that there are grave problems. All my life I have considered the Indian story to be surrounded with more glamor than any other. Our primeval history has no peer in the world for chivalry, adventure, heroism and courage but unfortunately Canada is not yet mature enough to grasp this."

"Canada had great men and women and great vision. What has happened to the glamor that made people look to her great future?" he asked.

"We have more than glamor now. We have the Indian Affairs department looking after a population of 175,000 people and a fund in the treasury of \$50 millions.

### Warns of "Efficiency"

"Canada can brag of the efficiency in our Indian department in education," Father Murray said, "but I have a feeling we're goofing it . . . I am very much alarmed. As an outsider looking to the inside, I think you are magnificently efficient but I'm worried. Look at Africa."

The Belgian parliament has issued a vote of censure on the administration of the Belgian Congo. The Jesuits had a university there as large as the university in Montreal. The education given to children was amazing but everything was controlled by white people. Everywhere there was feudalism.

"When the French Congo was given independence, the transition was completely smooth. The French had trained those people to stand on their own feet. They produced a great race of colored folk. The keynote of the Belgian administration for 50 years was efficiency and today the mess in the Belgian Congo is tearing the continent apart," he said.

### Not Indians

"We call our native population, Indians, but I'd like to see

that word made illegal," the speaker declared. "They are native Americans — not Indians at all. In view of the terrible thing at Little Rock, Ark., that is menacing Canada I hope they won't stand to be treated like second rate Canadians. That exists in Canada right now. We are all on this planet. We are Canadians. Indians are Canadians. We treat them like lepers. This is the 20th century. The time has come to face reality, to face our attitudes and approaches to these people. After 300 years we are administering to them on reserves and through treaties."

### Based on God

"We had so many potentials, Father Murray said. "I want our Indian boys to be real Canadians with equal rights and opportunities. To my mind the very heart of Western culture is based on the existence of God. When light came into the world man preferred to walk in darkness. That is our tragedy. Socrates, Plato, Aristotle and the Christians, Augustine and Aquinas proved the reality of our mind and the souls and our inheritance from them is what made the West."

In conclusion, he said, "I'm positive we must get rid of the word 'Indian'. There is too much idiom attached to the word like Congolism and tribalism. The sooner we can get rid of this idea of classification, the better. I tell my students, it's all right to be proud of their birth but let's be Canadians first. Get rid of these things that pull us down."

## Collect Folklore On Indian Reserve

HERON BAY, Ont. — Soon there will be a complete and professional collection of folklore from the Ojibway Indian Reserve at Heron Bay.

Miss Chislaine Lecours, who spent three months last year at Heron Bay, living with the Indians and getting to know them, is back again this year to complete the collection for the Ottawa Museum.

Her work involves the taking of hundreds of photographs and hours of tape recordings of their songs, poems, stories and family histories.

Deadline for November issue is October 31. Scribes please comply!